

The Mirror

OF

LITERATURE, AMUSEMENT, AND INSTRUCTION.

(PRICE TWOPENCE.)

No. 9.]

SATURDAY, AUGUST 27, 1842.

[Vol. II. 1842.]



ENTRANCE TO THE CHINESE COLLECTION.

THE CHINESE COLLECTION, KNIGHTSBRIDGE.

THE apartment occupied by the collection is 225 feet in length by 50 in width, with lofty ceilings, supported by numerous pillars. On passing through the vestibule the visitor finds himself, as it were, transported to a new world. It is China in miniature. The view is imposing in the highest degree. The rich screen-work, elaborately carved and gilt, at either end of the saloon; the many-shaped and varied-coloured lanterns suspended throughout the entire ceiling; the native paintings which cover the walls; the Chinese maxims adorning the columns and entablatures; the embroidered silks, gay with a hundred colours, and tastefully displayed above the cases containing the figures, and the multitude of smaller cases crowded with rare and interesting objects, form a *tout ensemble* possessing a beauty entirely its own, and which must be seen by the reader before it can be realized.

Superb Chinese Screen at the upper end of the Saloon.—This part of the saloon is almost entirely occupied with a rare and admirable specimen of Chinese screen-work. It is of ample dimensions, and is richly and tastefully gilded; the portion of the wood-work not covered with gold is painted of delicate green; and the silk inserted in the panels is as gay as it can be rendered by a profusion of exquisitely-executed paintings of the most delicate and magnificent of eastern flowers. The whole view is redolent of the spirit and beauty of spring. The drawings and colouring of the flowers are admirable, and shew the perfection which has been attained in these branches of their art by Chinese painters. Besides the floral delineation, there is also a row of silk panels, if we may be allowed the expression, exhibiting views of naval architecture, both curious and instructive. The whole is surmounted by a richly-carved and gilt fretwork, of exquisite beauty and design.

Chinese Temple and Idols.—The three colossal figures in this section of a religious temple are the triad of Buddhas—San, Pao, Fuh—"three precious Buddhas"—"past, present, and to come." At the right hand is seated Me-lih-Fuh, the first of the triad, whose reign is already past; in the centre is Heen-tsee-Fuh, that person of Buddha who now reigns over the world; and at the left hand, We-lae-Fuh, whose reign is not yet come. The attributes of Buddhas are infinite, and he is worshipped in many persons, being sometimes male and sometimes female. These figures are eleven feet in height, and are representations of the divinities in the celebrated Honan "Joss-house."

The principal religion of China is Buddhism, or Boodhism, which also prevails over

Birmah, Slam, Ceylon, Japan, and Cochinchina. It is stated by Ward that Boodh, the founder of this religion, is described in Burman books to have been a son of the King of Benares, that he flourished about 600 years B.C., and that he had, in various ages, ten incarnations. The Boodhists believe there are four superior heavens; below these, twelve other heavens, with six other inferior heavens. After these comes the earth; then the world of snakes; then thirty-two chief hells, and one hundred and twenty hells of lesser torment.

Glazed Case, No. 1, contains:—1. Mandarin of the First Class and his Secretary; 2. Mandarin of the Second Class; 3. Mandarin of the Sixth Class; Two massive Arm-chairs, covered with Crimson Drapery, richly embroidered; Square Table, handsomely carved, with Marble Top; Specimens of Crimson Drapery, elegantly embroidered, hanging in front of the Table; Cap Stands and various Ornamental Articles; Chinese Maxims on the Wall.—The principal figures in this case are three civil mandarins, of the first, second, and sixth grades, bearing the title "Ta jin" ("great and distinguished men.") applicable to persons of the above class. The one highest in rank is seated, with his head uncovered; the others, with their caps still on, are paying the customary respect to their superior previously to the occupancy of an adjoining chair. The former is upon the left, this being the post of honour among the Chinese. A secretary is in waiting behind the principal, with official documents in his hand. The two dignitaries are attired in their state robes, which are literally stiff with embroidery.

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The nobility of China are of two kinds, hereditary and official. The former class is not numerous, nor greatly influential. It consists chiefly of the relations of the emperor, who are styled princes, and are bound to live within the precincts of the imperial palace. The real nobility, or aristocracy of the country, are the mandarins. Of these there are estimated to be on the civil list of the empire not less than fourteen thousand. The mandarins are divided into nine ranks, or "pins," each of which is indicated by a double badge—the colour of the globe on the apex of the cap, and the embroidery on the front and back of the official robes. The colours employed are red, blue, crystal, white, and gold; and these, with certain modifications of shade, serve to distinguish what are denominated "Kew pin"—i. e., "the nine ranks," into which all persons possessing any rank in China are divided. The nominal rank, and of course the distinctive costume, of any of the official grades, may be purchased of the

emperor. The sum demanded for the distinction is, however, proportionately large. Howqua, for instance, the richest of the Hong merchants, whose likeness we have in the collection, purchased his nominal rank at the enormous price of 100,000 dollars.

Glazed Case, No. 2, contains:—4. Priest of Fo, or Buddha, in full Canonicals; 5. Priest of the Taou sect, in full Dress; 6. Gentlemen in full Mourning Apparel; 7. Servant of the above, also in Mourning Dress; 8. Chinese Soldier with Matchlock; 9. Archer of the Imperial Army of the Tartar Tribe; Circular Chinese Shield, made of Rattan; various Military Weapons on the Wall.—The costume of the Chinese, as displayed in the figures of this collection, form an interesting subject of observation. The dress of every grade of society in China is fixed by usage. Persons in the lower classes wear coarse and dark-coloured fabrics; while those who have been more favoured in the accidents of birth and fortune seek the gratification of their taste in rich and costly silks, satins, furs, broadcloths, and embroidery. There is a great variety in the dresses; yet "the general model is not departed from, the usual articles being a shirt, drawers, a long gown or pelisse, buttoning in front, stockings, and shoes." The shoes are singular, generally of embroidered cloth, sometimes the uppers being of one colour, sometimes of another. The lower portion of the soles is leather, made of hogs' skins, while the intermediate space, commonly about an inch in thickness, is filled up with bamboo paper, with the edge painted white. They are quite light, notwithstanding their clumsy appearance. The Chinese seem to have a great partiality for blue in their costume—frequently the whole garment is of this colour; and even when such is not the case, the collar, cuffs, and lower edges of the drawers are, for the most part, of the favourite hue.

The wealthier Chinese are extravagantly fond of showy dresses, and a well-provided wardrobe is an object of great pride. Handsome garments often descend as an heir-loom from generation to generation, and constitute the chief riches of a family. A deficiency of clean body-linen is not regarded as a calamity by a Chinaman. A fair outside is what he mainly covets, being little heedful of either the quality or condition of what is underneath. The change from a summer to a winter costume, and *vice versa*, is made simultaneously throughout an entire province, the viceroy setting the example by assuming the cap appropriate to the season.

There is, therefore, one great fault in Chinese costume—namely, a want of linen or white cotton, little of which is worn. Though their garments of light silk will

bear washing, they are not so cleanly as linen. No sheets are used in their beds, and no cloths are spread upon their tables. The skins of animals are used for winter apparel, and some of the Chinese furs are handsome and costly.

Glazed Case, No. 3, contains:—10. Literary Gentleman in Summer Costume; 11. Ditto; 12. Ditto; 13. Servant handing a Book; 14. Mandarin of the Fourth Class; 15. Servant; a pair of Chinese Book-cases; Silk Scrolls on Wall.—The education and literature of the "Celestial empire" form, beyond comparison, the most interesting and instructive point of view in which the Chinese can be contemplated. We cannot, indeed, praise the kind of education practised in China. The studies are confined to one unvaried routine, and to deviate in the smallest degree from the prescribed track would be regarded as something worse than mere eccentricity. Science, properly speaking, is not cultivated at all. There is no advancement, no thirsting after fresh achievements of knowledge, no bold and prying investigations into the mysteries of nature. Chemistry, physiology, astronomy, and natural philosophy, are therefore at a low ebb. The instruction given in their schools is almost wholly of a moral and political complexion, being designed solely to teach the subjects of the empire their duties.

Glazed Case, No. 4, contains:—16. Chinese Lady of Rank, with Fan; 17. Ditto, preparing to Smoke; 18. Ditto, with Guitar; 19 & 20. Two Female Domestics; 21 & 22. Mother and Boy of the Middle Class; 23. Daughter of the above; Chinese Table, handsomely carved, gilt, and painted; Specimen of Citron, or Finger Fruit.—The generality of Chinese ladies cannot boast of great beauty. They make a free use of rouge, and this article is always among the presents to a bride on the occasion of her nuptials. The distinguishing marks of personal attractions among the Chinese, in a gentleman, are, a large person, inclining to corpulency, a full glossy face, and large pendant ears; the latter indicating high breeding and fortune. In females it is nearly the reverse, delicate forms are in them highly esteemed, having slender "willow waists." The eyes are termed "silver seas;" the eye-brows are frequently removed, and in their stead a delicately-curved pencil line is drawn, resembling the leaf of the willow "*Lew shoo*," a species of palm which is considered beautiful, and used metaphorically for "pleasure." Hence the saying—"deceived and stupified by willows and flowers;" i. e., by dissolute pleasures. In what circumstances the "golden lilies," the highest of personal attractions, originated, is not known. The distortion is produced by turning the toes under the soles of the feet at birth, and confining

them in that position, by tight bandages, till their growth is effectually checked. The bandaging is continued for several years, during which the poor child suffers the most excruciating tortures. This is, no doubt, an absurd, cruel, and wicked practice; but those who dwell in glass houses should not throw stones. It is not a whit worse, nay, we maintain that it is less irrational and injurious, than the abomination of tight lacing. No vital part is here attacked, no vital functions disordered; and on the score of taste, if the errors of nature are to be rectified, and her graceful lines and proportions improved, we see not why the process of amendment may not be as reasonably applied to the feet as to the waist. Almost every family in China, however poor, has one daughter with the small feet.

*Glazed Case, No. 5, contains:—*24. Tragedian in Splendid Costume; 25 & 26. Two Juvenile Actors, to perform the part of Female Characters; 27. Chinese Juggler; Parasol used on State Occasions; Magnificent Specimen of Embroidered Tapestry; and Numerous Specimens of Theatrical Caps on Wall.—Theatrical exhibitions are favourite amusements of the Chinese, and, as among the ancient Greeks and Romans, they are sometimes connected with religion. The estimation in which they are held may be inferred from a single fact. The money expended upon them in one year at Macao, a place where there are but few wealthy Chinese, amounted to nearly seven thousand dollars.

*Glazed Case, No. 6, contains:—*27. Itinerant Barber at his Avocation, with his whole apparatus; 28. Itinerant Shoemaker at his Work, with Work-bench, Basket, Tools, Lamps, &c.; 29. Travelling Blacksmith, with Anvil, Furnace, Bellows, &c.; 30. Chinese Boatwoman carrying a Child on her Back in the usual mode; 31. Another Boatwoman, with pipe, Mother of the above. On the wall are several specimens of bamboo hats and rush coats, worn by the lower classes in rainy weather.—Specimens of ploughs, harrows, axes, hoes, rakes, forks, shovels, spades, flails, mattocks, &c. These implements are, for the most part, simple and rude. They are made chiefly of wood, and merely shod with iron. On the wall are also displayed two fishing nets, made of a peculiar kind of hemp, also fishing scoops.—The barbers in China are a numerous class. Every town is thronged with them. According to their records, the number of the fraternity in Canton, in 1834, was no less than 7300. The reason of this large number is, that as the head as well as the face is shaven, no Chinaman ever shaves himself. The barbers are all ambulatory, and no one is allowed to discharge the duties of tonsor until he has obtained a

licence; each carries his shop upon his back, and performs his operations tonsorial in the open street.

Glazed Case, No. 7: The Sedan.—The illustrious Falstaff never took "mine ease in mine inn," more luxuriously than a rich Chinaman in his vaunted sedan. This vehicle is much used by the wealthy, and affords almost the only mode of land travelling known, the horse being rarely, though sometimes employed. Private gentlemen are allowed only two bearers; the host of civil officers, four; viceroys, eight; while the emperor's dignity requires sixteen.

Glazed Case, No. 8: The Pavilion.—This is a large apartment, forming the termination of the saloon, from which it is separated by what may be called a species of carved fretwork. The carving penetrates entirely through the wood, (Laurus Camphora, camphor wood, called by the Chinese "cheong muk,") and represents figures of animals, birds, flowers, fruits, &c. The colours of this open work are as gay, rich, and even gorgeous, as gilding and paint can make them; yet so skilfully are they disposed, so well do they blend and harmonize, that their effect is altogether agreeable. The room thus enclosed is a perfect facsimile of an apartment in a wealthy Chinaman's dwelling.

The walls are hung with a variety of decorations, chiefly long silken scrolls, with maxims; and the tables are covered with a profusion of ornamental articles.

There are six figures in the pavilion, intended to represent the mode of paying and receiving visits. Tea and pipes are always served on these occasions, and frequently sweetmeats or dried fruits.

Passing over a *catalogue raisonnée* of objects of great interest, we come to a silkmonger's shop as seen in the streets of Canton. It is completely furnished. This house and shop is the same size as the one previously noticed, and has been arranged so as to afford the exact idea of a Chinese retail establishment. The scene which it offers to our view is more life-like than anything else in the collection. Two purchasers have been placed at the counter, one of whom is scrutinizing a piece of silk that lies before him. The owner, behind the counter, is carelessly leaning forward, and intent on casting an account on the "calculating dish," while his clerk is busy making entries in the book, in doing which he shews the Chinese mode of holding a pencil, which is placed perpendicularly between the thumb and all the fingers. It is customary with the Chinese shopkeepers to eat their daily meals in their places of business; in the present instance a servant is preparing breakfast. The Chinese are early risers; they have a saying, "Who-

ever would effect any affair must employ the morning." In the present viceroy of Canton may be found a striking instance of this habit; he may be frequently seen transacting business at four o'clock in the morning. The emperor also affords a similar example to the court. A circular eight-legged table, very similar to those used by our great-grandfathers, is spread at the end of the shop.

In this place the enumeration of objects connected with the private and public life of the Chinese runs over some eighty pages, which we would fain analyze, but that our space forbids.

The following is an abridgment of Mr. Langdon's concluding remarks on the government and people of China:—The Chinese government is, nominally at least, patriarchal. The authority of a parent over his children is the type of the imperial rule. The emperor claims to be the father of his subjects, exercising an influence over the minds of his people in the promotion of virtue and the encouragement of talent. The Chinese have a saying—"A prince is like a vessel, the people like water; the water is moulded by the shape of the vessel."

As such, he exercises supreme, absolute, unchecked power over more than one-third of the human race. He has but to sign the decree, and any one of three hundred and fifty millions of human beings is instantly deprived of rank, possessions, liberty, or life itself. This is a stupendous system, a phenomenon unmatched in the annals of time, and worthy to engage the profound attention of statesmen and philosophers.

At the head of it stands, of course, the emperor. His titles are, the "Son of Heaven" and the "Ten Thousand Years." In an official document received by the governor-general of Bengal from the general of the Chinese forces, the emperor is styled, "The Flower of the Imperial Race, the Sun of the Firmament of Honour, the resplendent Gem in the Crown and Throne of the Chinese Territories." Of this august personage it was said by a Tartar, overpowered by the glories of the emperor, (A.D. 1060), "The Sovereign of China is a manifestation of the Sun in the Heavens."

The Nuy-kó.—This is the great council of state. The chief counsellors are four, two Tartars and two Chinese. Besides these there are several others of inferior rank, who, in conjunction with them, constitute the council. Almost all the members of the Nuy-kó are selected from the imperial college of the Hānlín.

The provinces are governed each by a chief magistrate, entitled foo-yuen; or two together are under the government of a tsung-tūh, who has foo-yuens under him. Canton and Kwáng-se are subject to a

tsung-tūh, called by Europeans the viceroy of Canton. The governors of the provinces have, subordinate to them, an army of civil magistrates, amounting to fourteen thousand.

No man in China inherits office, nor does hereditary rank enjoy much consideration or influence.

The penal code of China is an interesting subject. If we go upon the principle of judging the tree by its fruits, and look at this code in connexion with its results, we shall be compelled to allow that it is wisely framed and efficiently administered.

It is generally supposed that the Chinese claim to have authentic annals extending back to a date anterior to the period usually assigned to the creation of the world. This, however, is an erroneous supposition. It is true that they have a fabulous history which pretends to relate events occurring we know not how many thousand years ago; but intelligent Chinese scholars consider and admit this to be a pure invention. They claim, indeed, a high antiquity, and there can be no doubt that the claim is well founded.

A full development of the causes which have given strength and stability to the Chinese empire, which have matured and perpetuated its institutions, would be an interesting and instructive labour. We cannot pretend to attempt it, but may, in passing, throw out a few hints upon the subject. There can be no doubt that the sea and the mountain barriers by which China is surrounded, the warlike character of her neighbours, her almost total isolation from the rest of the world, her vigilant police, the eligibility of all classes to the trusts and dignities of office, and the rigid system of responsibility enforced upon her officers, have all had their share in the result. But these causes are insufficient to explain the phenomenon. The most powerful agent, beyond all question, is the education of her people. We speak here not so much of the education received in schools as of that which consists in an early, constant, vigorous, and efficient training of the disposition, manners, judgment, and habits, both of thought and conduct. This most efficient department of education is almost wholly overlooked and neglected by us, but it seems to be well understood and faithfully attended to by the Chinese. With us instruction is the chief part of education, with them training; let the wise judge between the wisdom of the two methods.

The population of China has been variously estimated. Lord Macartney states the number of inhabitants at 333,000,000; Dr. Morrison's son at 360,000,000. It is well known that the learned doctor's own estimate was only 150,000,000, but he stated to Mr. Dunn, two years before his death, that he was then convinced that the highest

number ever given did not exceed the true one. Wherever the truth may lie, it is certain that every part of the empire teems with life. The whole policy of the government, and all the tendencies of the empire that can at all bear upon the matter, are in favour of multiplication. Children are obliged to provide for the old age of their parents; and the want of offspring, who may pay the customary honours at the family tombs and in the "Hall of ancestors," is considered the most grievous of calamities. These considerations are vigorous stimulants to marriage, and coming in aid of the natural instincts of the race, leave fewer bachelors and maids in China than in any other country on the globe.

In whatever else a difference of opinion may exist respecting the Chinese, all must agree that they are an original people. Their marked peculiarities in manners and customs, the frame-work and administration of their government, the idiosyncrasy of their education and educational institutions, and their modes and implements of agricultural and mechanical labour,—all proclaim their originality beyond doubt or cavil. Whoever examines this collection of Chinese curiosities will need no further proof of their ingenuity in arts and manufactures. In several branches of labour, both agricultural and mechanical, which evidently originated with themselves, they have never been surpassed; and in some, they are unequalled by any other people. Without any claims to be considered a scientific nation, the various contrivances by which they economize labour, and force nature to become their handmaid, are, many of them, equally simple, ingenious, and efficient.

The three inventions and discoveries which, in their results, have (previously to the invention of steam) contributed more powerfully than all other causes combined to give to modern society its peculiar form and fashioning, and which are destined, instrumentally, to carry forward, in connexion with steam power, to its utmost limit of perfection, the civilization of the human race, first started into being in the celestial empire; and whatever mortification the statement may inflict upon our vanity, there is much reason to suppose that those who, throughout Christendom, are generally considered as the inventors of the art of printing, the composition of gunpowder, and the magnetic needle and mariner's compass, received their first promptings, and had their genius quickened into activity, by information flowing, through different channels, from the springs of Eastern Asia.—*Polytechnic Journal.*

Original Communications.

THE WAR OF THE TURKS AND THE PERSIANS.

SULEIMANIYEH, CAPITAL OF SHEHRIZUR, IN KURDISTAN.

By W. Francis Ainsworth, Esq.

(Concluded from p. 120.)

THE approach into Shehrizur is effected by Kerkuk, the ancient Babylonian Eebatana. This is a large and commercial town, being the mart for all products and manufactures going into the mountains. It is built around an extensive mound, the summit of which is occupied by a considerable castle, whose interior is now filled with ruinous buildings. We stayed some days at this town, more particularly in order to visit the neighbouring burning fountains, which were made the object of a visit by Alexander, and were worshipped by the Magians. We also tried the quality of some Turkoman greyhounds on the cultivated plains around Kerkuk, and ran down several hares. On leaving this place, a painful specimen of Turkish tyranny occurred. A peasant Kurd, standing in the market-place, was forced by the servants of the mutessellim to assist in loading our horses; upon his offering resistance, a sword was drawn, and in the struggle his arm was very severely cut.

Beyond Kerkuk, the country is very uninteresting; low ranges of hills succeed to one another, only remarkable for their extreme regularity, and their prolongation in so many straight lines. There are no villages, nor cultivation; no wood, and but little water. The soil is red and sandy, but covered at times with a rich greensward, which furnishes food to frequent herds of gazelles that crossed our path, or browsed, with uplifted ears, on the heights around. We passed the first night in a ruined caravanserai, cutting down brushwood with our swords to make a fire, and taking watch alternately till daybreak. On our next day's ride, we met some doubtful characters, who examined us closely, and inquired how we dared to venture into the country, when a caravan had been stopped the day before. We said we were on a visit to the pasha; so they offered no further impediments. On approaching the loftier mountains, we came to a remarkable cleft in the hills, which a ruined wall and several rude structures of stone shewed to have been formerly in a state of defence. This is the celebrated pass where Abdurrahman fought twice for his independence; once against Ali Pasha of Baghdad, and the second time against Sulaiman Pasha of the same province.

This pass, or Derbent, called the "Derbent i Bazian," is formed by a ridge of rocks which slope down gradually, leaving but a small opening, and this being closed by a

wall, constituted a complete screen. Abdurrahman Pasha had three or four pieces of cannon to defend the pass, and Suleiman's attack would have been vain, had not a Kurd chief, called Muhammed Bey, a son of Khaled Pasha, who was united with the Turks, led a division of the Turkish troops and auxiliary Kurds up the mountain, by a pass only known to the Kurds, so that Abdurrahman had his position turned, and his guns on the height pointed against himself. The wall was razed by the Pasha of Baghdad, and has never since been repaired. Near the pass was a small khan, and a square ruin or platform, with the remains of little vaulted cells in it, and some wells of water. These platforms are often met with in Persian castles, and are relics of Sassanian times.

Beyond this pass the country becomes more diversified, the mountains are loftier; there is some little wood, an occasional village, and more water. We passed several ranges and their intervening vales, before coming to that of Suleimaniyeh, which was wider and more extensive. Among the hills was a ruin composed of a range of little cells, and called Sheitan Bazar, "the devil's market-place," a Sassanian relic. In the different valleys there were many artificial mounts, as that of Derghazin and the Kerespeh Teppeh, or black mount, in the vale of Suleimaniyeh. These mounts, of great antiquity, were considered by Mr. Rich as royal stations, marking the progress of an army, perhaps that of Xerxes, or Darius Hystaspes. The vale of Suleimaniyeh, or of Sertchinar, is bounded to the west by the Kara Tagh, or black mountains; to the east, by the loftier hills of Azmir, out of which rises the lofty pinnacle, called Ali Gudrun, on the summit of which is a hollow basin, in which the snow lodges and consolidates into ice. To the south the view is bounded by the snow-clad and serrated peaks of the Avroman mountains, being part of the ancient Zagros. In the vale of Suleimaniyeh there is a subterranean stream, which issues from the limestone rock by more than fifty springs, murmuring over the pebbles, and becoming at once a small river, full of fish and beautiful water-cresses. This is the Sertchinar, that gives its name to the district. It is a tributary to Diyalah.

On approaching the town of Suleimaniyeh, the effect is less imposing than that of oriental cities generally. There are few domes or menarehs rising out of the mass of buildings; even the serai, or palace of the pasha, does not make itself a prominent object. The buildings are all huddled together, and the whole has the appearance of an overgrown village; nor is this unfavourable impression removed by nearer contact,—the approach to the palace is low, mean, narrow,

and dirty; but this is not without its use in a country where the seat of government must be defensible in cases of emergency. The houses were poor, and generally of one story. The pasha (Suleiman) was engaged in reviewing his nizam, or regular troops, only lately introduced into Kurdistan; and sending an officer of the household (see engraving) to place a house at our disposal, he appointed the ensuing morning to receive our visit.

The ordinary houses of Suleimaniyeh are mere mud hovels, and are perfectly exposed, but the people, like other Kurds, do not regard this, the women going about with the men, and performing their domestic labours without any veil. The better sort of houses are square buildings of one story, standing on a basement of about three feet high, and built of bricks dried in the sun, having a plastering of mud mixed with chopped straw over the whole. Sometimes one or two rooms inside are white-limed over the mud coating. The roof is flat, and is formed by rafters, reeds, and a coating of earth. Such houses stand generally in an open enclosure, such as in India is termed a compound, and this is subdivided into two courts by a cross wall, which joins the house at each side near its centre, leaving the front in one enclosure, and the back in the other; this makes the harem, or women's apartments and the divan khaneh, or that part of the house where the master receives his visitors, and in which the men-servants reside. The area of both courts is planted with willows, poplars, mulberries, and rose-bushes, intermingled with a few flowering plants. A stream of water runs through the court of almost every house. Each house has also its talar, or room open in front, which is the general receiving and sleeping room in summer. Some, however, sleep over a tank in the yard, to avoid scorpions, centipedes, and fleas, all of which are both exceedingly numerous and formidable.

The Kurd inhabitants of Suleimaniyeh have 2000 houses; the Jews, 130. The Roman-catholic Chaldeans, who have a small church, have nine houses; and there are five houses of Armenians. The total population, including the nizam, may be estimated at 11,000.

The Kurds of Suleimaniyeh are of two descriptions: the Bebbehs, who are Kermanj, or of the Kurd tribes or clans, and the Goozans, or peasants, who are not a tribe. The clanish Kurds call themselves Sipah, or military Kurds, but the peasants have no other distinguishing name than Rayahs, or Keuylees. The peasants are easily distinguishable both by physiognomy and by their dialect; and are not only not esteemed, but are ill treated by their masters, and their condition is most debased and

wretched. This class constitute the ordinary citizens of Suleimaniyeh, and inhabit most of the villages. There are, however, some villages entirely composed of Afghans, who came into this country on the murder of Azad Khan, and they are said to retain their own language among themselves. There are also some families of Afshars, or Nadir Shah's tribe; but especially we must not neglect, as inhabiting the same district, the Jaf tribe, who inhabit the highest mountains on the frontier of the Persian territory of the Vali of Sinna. They are a fine-looking, brave people, but esteemed exceedingly barbarous, even by Kurds. They have a dialect of their own; and, being powerful, have broken tribes, as the Feileys and Kelhores, under their protection. The chief is subsidiary to the Pasha of Suleimaniyeh, and can bring 2000 horsemen and 4000 musketeers into the field, and they are reckoned the best soldiers in the army. The Jafs all live in tents.

The clanish Kurds are distinguished by their strong attachment to their chiefs. In Baghdad, they live with their masters in the most miserable exile, struggling, without a murmur, with every sort of privation and suffering. When the brother of Abdurrahman Pasha died in Baghdad, one of his Kurds was standing on the terrace, or flat roof of the house, at the moment his master expired. "What!" said he, "is the Bey dead? then I will not live another moment!" And immediately he threw himself off the top of the house, and was dashed to pieces. Amanullah Khan, the Vali of Sinna, once asked Abdurrahman, Pasha of Suleimaniyeh, to tell him why it was that his own servants, though generously treated by him, would never follow him into exile, nor even under trials or privations shewed any attachment for his person, such as the Bebbek Kurds had always manifested for their princes. The answer of old Abdurrahman Pasha was very characteristic. "You are not," said the chieftain, "the lord of a tribe, nor are your men your tribesmen. You may clothe them, feed them, and make them rich, but they are not your cousins; they are but servants!" So far is this relationship carried, that when a Kurd of the old family village of Darishmana visits the pasha, he affects great familiarity, and even superiority, as the elder branch.

A fellow who had perhaps come to Suleimaniyeh driving an ass, would sit down with the pasha before he was asked, draw forth an old, short, dirty tobacco-pipe, fill it, strike himself a light, and regaling himself with a few whiffs, ask the pasha, "Well, cousin, and how are you?"

But to return to Suleimaniyeh—the town has five khans, two mesjids or mosques, and a good bath. This is stuccoed, painted in arabesque, and ornamented with large cis-

terns of water with jets d'eau. It was built by Persian architects.

The produce of Shehrizur consists of rice, honey, gall-nuts, gum tragacanth, sumach, tobacco, sesamum, manna, pulse, and fruits: turpentine is also obtained from the turpentine tree; wood is floated down the Diyalah to the Tigris, for Baghdad and Basrah; sheep and cattle are also exported. Snakes and tortoises are common; trout abound in the streams; quails and partridges, the latter of two kinds—the rock, and a smaller and bluish or slaty species, are common. In the mountains are many deer, wild goats, bears, and leopards or panthers. Gazelles abound in the lower country.

Kerkuk is the chief mart for their productions, and from thence they obtain their boots and shoes, and coarse cotton cloth; but they also trade in the same manner with Baghdad and Mosul, from whence they obtain turban pieces, chintz, printed cottons, and other European goods, besides Mosul, Damascus, and Dyabekr stuffs. We have now resident agents both at Baghdad and Mosul, so that the consumption of English manufactures is considerably on the increase.

A caravan goes once a month to Tabriz, taking dates and coffee from Baghdad, and bringing back raw silk, silken stuffs, &c. Another goes once a year to Erzurum, takes dates, coffee, &c., and brings back iron, copper, and mules. Once a month a caravan brings fruits, butter, and steel, from Hamadan and Sinna.

The morning after our arrival we went in state to visit the pasha. His palace is built upon one of the ancient artificial mounts previously noticed, and which was shaved down and built upon in the time of Abdurrahman. The hall of audience is approached by a flight of steps, and is open in front on pillars, but had a dingy, ruinous appearance. Suleiman Pasha was seated at the upper end by himself, and beckoned us to be seated by him. He is no longer the dashing young man of Rich's time, when his elder brother, Mahmud Pasha, was chieftain. He is now a staid, sober old man, with much care and anxiety depicted on his countenance. Notwithstanding his well-known and firm attachment to the sultan, there were Persian emissaries received and living at his court. Several of these sat in silence in the distance, but with an aspect of much superciliousness and Oriental hauteur. Although the day before the pasha had been reviewing his nizam with Turk fez and European habiliments, which he had the courage to introduce into the heart of Kurdistan, his reliance did not appear to be great in them, or he would have dismissed the importunities of the Persians from his counsels,—at all events, not have thought it necessary to



AN OFFICER OF THE PASHA, SULEIMANIYEH.

meet an English visitor in open divan before them. After the usual compliments, he opened conversation by the essential question, what we came to do in his country. The answer was brief—to study and examine its natural productions, and more especially its mineral riches. This was somewhat incomprehensible, and still less credible; but after a little thought, the pasha said, "If you find mines here, you will do me mischief, for the Persians will come to dispute with me their possession." He then looked at the Tajiks for assent to his statement, which was given with a respectful bow of the head. "The sultan," we said, "will be able to defend his property." "Praise be to God!" was the pasha's pious answer. The British resident's presents, with his especial regards, were then laid before the pasha. He begged every thanks to be returned to his "brother," as he designated Colonel Taylor; and on our returning to our home, after a long and agreeable conversation, we found a horse awaiting the author's acceptance, and food provided for us from the pasha's kitchen.

At the time Mr. Rich visited Suleimaniyeh, Mahmud Pasha was at the head of the tribe. The year before (1819), Dnoud Pasha of Baghdad began a secret correspondence with a brother of Mahmud's, called Hasan Bey, and endeavoured to entice him from and set him up against his brother, in which at last he was successful. Hasan Bey ran away to Baghdad, where he was received with singular honour, and shortly afterwards created Pasha of Keny Sanjak; from which post, however, he was recalled in a few weeks, the Pasha of Baghdad finding it impossible to make head against Mahmud Pasha, assisted by the Persians. At last, finding Hasan Bey of no further use to him, he closed with the first advantageous offer made by Mahmud Pasha, and gave up Hasan to his justly-offended brother, without caring what became of him. Hasan was brought as a prisoner by a party of a hundred Georgians, who guarded him night and day until he reached Suleimaniyeh. The young man appeared downcast, and made but a foolish sort of figure. Happily for him, his brother was neither a Turk nor a Persian. The dastardly way in which he had been abandoned by the Turks also operated in his favour, and he was put under no restraint or punishment but that of being strictly watched.

There were also then at Suleimaniyeh two other brothers of Mahmud, Osman Bey and Suleiman Bey, the present pasha, and an uncle of the three brothers, called Abdullah Pasha. There was at the same time in the town a Muhammedan saint, called Sheikh Khaled, but whom it was a profanation to call by any other name than Hazret i Merlana, or "the holy beloved one;" and his

sayings were spoken of as being hadiz, or "inspired." Osman Bey, the pasha, and all the principal Kurds, were his murids, or disciples. When Mahmud Pasha finally determined on submitting to the Turks, he went to this holy man, accompanied by his uncle, Abdullah Pasha, and his two brothers, Osman and Suleiman. These three swore allegiance to Mahmud Pasha; and as they foresaw that the Prince of Kermanshah was likely to attempt gaining over one of them, to set him up against the pasha and the Turkish interest, they took an oath on the sword and the Koran, that whatever letters might come to either of them from Persia or Turkey they should open them at Sheikh Khaled's house, and in presence of the whole party who then made the agreement. The first party to be tried was Osman Bey, who shortly after received a letter from the shahzadeh, inviting him to come to Kermanshah, and promising him the government of Suleimaniyeh. This letter Osman Bey immediately communicated to his brothers. Another letter of the same nature was received by Abdullah Pasha, who, contrary to their agreement, concealed it; and the fact was only made known to Mahmud Pasha by an express sent to him by the Pasha of Baghdad, who alone dared to communicate the fact to him, and who recommended Mahmud Pasha to secure his uncle. Mahmud Pasha would not believe it, and absolutely refused to take any steps against Abdullah Pasha; but at the same time he resolved to watch his motions more narrowly. At last he ascertained from Abdullah Pasha's own khaznadar that he was preparing to escape to Kirmanshah, and his immediate arrest was the consequence. Abdullah Pasha had been given up, or rather betrayed, into the hands of Mahmud Pasha the year before by the Pasha of Baghdad, in the same disgraceful manner as Hasan Bey, and left entirely at the mercy of his nephew, who, had he been of a revengeful disposition, might have dispatched him secretly or openly without loss of time, or without anyone calling him to an account; but no such thought entered the mind of Mahmud Pasha, who treated him kindly, and gave him some of the finest districts in Shehrizur for his support, besides paying off debts he had contracted during his residence in Baghdad. Indeed, he gave him more than was his share, considering the pasha's own wants and the claims of the other members of his family. Such a return, therefore, as the present, was most melancholy. Well might the Kurds say, "The jealousy of our princes is their ruin. Neither the Turks nor the Persians would ever be able to do anything against us, but by availing themselves of our divisions and the family jealousies of our chiefs!"

Such, however, was the influence of Persia

at Suleimaniyeh, that a few months after these occurrences Mahmud Pasha sent his eldest son, Abdurrahman Bey, then only seven years old, to Kirmanshah as a hostage. The shahzadeh had offered the pashalik to Osman Bey several times; upon which Mahmud Pasha insisted, at the instigation of the Pasha of Baghdad, that his brother should assume the government of Keuy Sanjak, and the Turkish interest triumphed. The "holy beloved one," Sheikh Khaled, was involved in the fall of Osman Bey. Notwithstanding his escape was sudden and secret, he managed to carry his four wives along with him. The day before, the Kurds placed him before Abdul Kader, and the pasha stood before him to fill his pipe. After his flight, he was a kafir, or infidel, and numerous stories of his arrogance and blasphemy were told. The regular ulema and seyids hated one who, as long as his power lasted, threw them in the background, and great were their rejoicings at his downfall. At the same time, Yusuf Bey, Governor of Pizhder, took refuge with Abbas Mirza, who granted to him the government of Serdesht, in addition to that of Pizhder. Osman Bey was deprived of all his governments and lands, and sent into exile by his brother, whose regard for and fidelity to the Pasha of Baghdad could not be exceeded. But it was of no avail to him. The Turk who, in Mr. Rich's time and expressions, "had acted towards him with repeated ingratitude, treachery, and rapacity," has continued in that unamiable relation with the Kurd even to this day. The delivery of hostages to the shahzadeh, the reception of Persian envoys at his court, and other minor matters forced upon the unfortunate Kurd by his situation, were sufficient to excite distrust at Baghdad. His younger brother, Suleiman, was seduced from his allegiance and made the instrument of his ruin, and shortly before our arrival, had supplanted Mahmud as chieftain of the Bebbeks, and in further proof of a total submission to the Turks, had, as we have seen, introduced the European system of Nizam into Kurdistan.

It would be scarcely possible to excite an interest in England for a remote Kurd pasha, when scarcely any has been expressed for the misfortunes of the Patriarch of the independent Christians of the same country, but the description given by Mr. Rich of Mahmud Pasha is very touching. "It is hard," says that learned and feeling traveller, "to part even with an indifferent person for the last time; but to separate from one you esteem is bitter. Mahmud Pasha is indeed a very estimable man, and I shall always think of him with affection. His very countenance is indicative of purity, of candour, and simplicity. I never expected to meet with such a man in the East;

I fear many such are not to be met with in better climes. There is a melancholy and a tenderness in his character which render him quite interesting. He is all feeling: his better nature has risen above the degrading doctrines of Muhammedanism." But Mahmud's failings were want of resolution. At the bidding of the Pasha of Baghdad, he drove into exile, and deprived of his possessions, a brother, who, on his account, had rejected for years the offer of the chieftainship made to him by Persia; and he in his turn was made the victim of the treacherous pasha, for whom he sacrificed one brother, to be supplanted by another, less firm in his integrity. It is but fair for Suleiman Pasha, however, to say of him that he possesses many good and some high qualities. He is of a mild, serious character, and gentle, unaffected manners. His fine blue eyes give a pleasing expression of calm dignity to his countenance. He is somewhat attached to priests and dervishes, but without any admixture of fierceness or fanaticism. He is brave and energetic in the field. He has more spirit than, perhaps, any of the three brothers, only that it is tempered by a natural caution and seriousness.

The history of the failings of the family of a remote Kurdish principality thus includes the whole history of the rights of Persia or Turkey in the contest. If from what has passed—and of which we have endeavoured to give an impartial account above—the Persians consider that there is sufficient ground for a national war, there must be great progress of civilization in the East, and the boundaries of Turkey and of Persia will soon be as well defined along independent Kurdistan as between France and Spain in the Pyrenees; but this is so far from being the case, that while Persia advances over its natural boundary—the crest of the Persian Appenines—to a contest for Shehrizur, it leaves behind it whole provinces overrun by predatory vassals, and oftentimes independent tribes, which there would be more national honour in subjecting than in effecting so small and so paltry a foreign conquest as Suleimaniyeh; and in the same manner, while Turkey intrigues for power in a remote mountainous region, the sultan's troops are unable to keep in abeyance the very Arabs that pasture the plains around the city of the khalife. So far back as the time of Mr. Rich (1820) it was exactly the same thing. That gentleman states, on his arrival at Suleimaniyeh, "There is at present a game going on, the intricacies of which it would be difficult to unravel, but it is evident that it is a kind of *ruse-contre-ruse* affair. The Pasha of Baghdad is endeavouring to cheat the Pasha of Kurdistan and the Shahzadeh of Kirmanshah; while the shahzadeh is cheating both

the Pasha of Baghdad and the Pasha of Kurdistan; and all of them, both collectively and severally, are endeavouring to cheat the Porte, who will unquestionably come off the worst of the whole set." This state of things has continued to the present day, only that the march of civilization and the introduction of European dress, tactics, and policy, into Turkey and Persia, now threaten to make national affairs of what were formerly district quarrels. No European power has anything to gain by such, except those who work their own aggrandizement by instigating insurrections and wars in neighbouring territories. The statement that even twenty-five Persians have fallen in a preliminary attack upon Suleimaniyeh must be received with doubts, as our news comes through Turkish channels; had it come by Persia, the statement would have been reversed.

By the last advices from Constantinople, dated July 27th, we learn that Mahmud Pasha had been reinstated, and, at the head of four battalions, had defeated the Turkish troops, at the same time that Izzet Pasha, the prime vizier, had been intent on showing his skill in politics by raising an insurrectionary war in Persia pendant the incursions of the Persians into Turkey. The princes alluded to in our first part were to be made the instruments of this movement, but England and Russia having guaranteed the permanency of the present dynasty, this scarcely feasible plan has fallen to the ground.

MARGARET DE LACY.

A LEGEND OF THE MIDDLE AGES.

(Concluded from p. 116.)

"THE diamond has informed you from whence this comes; when it meets your eyes the hand that wrote it will be laid in the dust. I have loathed life for years, yet have not shunned it; I now await death eagerly, although I dread it. I have wrought a fearful deed, but if there be shame, it rests on the action—there can be none in its avowal. Shrink not from my confessions—I am no supernatural being, but a mortal like yourself; listen while I reveal to you some of the mysteries of the human heart. My maternal grandfather was an Arabian chieftain; forced by the feuds of his tribe to seek for safety in Palestine, he married a native of that country, and there my mother, his only child, first saw the light; but the day that witnessed the birth of his daughter was the last of his wife's life; she expired ere she could behold the helpless infant, whom she was forced to abandon on the very threshold of existence. My grandfather never married again. Abjuring for ever the land of

his nativity, he collected the scattered remnants of his possessions, and settled in the neighbourhood of Jerusalem, devoting himself to pursuits of learning, and the education of his child. There, in the deepest retirement, apart from all mankind, though surrounded by the distractions of war, the young child grew to womanhood. Nature had gifted her with more than her mother's beauty, and her father's care had bestowed upon her the learning of an Eastern sage, which, united with simplicity and inexperience, formed a curious anomaly. Could her heart have been crushed as her mind expanded, could she have ceased to feel from the moment she began to think, it might have been well; but her disposition was enthusiastic and daring, her spirit yearned for love and excitement; she was created for other times and a different country—she should have been a heroine, an empress, and not the solitary companion of a contemplative old man. It matters not to the purpose of this narrative to tell how and where my mother first became acquainted with Sir John Bisset, one of the numerous Christian knights whose credulity or rapacity induced them to throng to the Holy Land. To her young and innocent imagination he appeared the prototype of all that is most worthy of a woman's love; nor was the ardour of her attachment unrequited. Struck with her extraordinary beauty, and the novelty and romance of her lineage and education, Sir John left no art untried to win her from her father. From Leila herself he encountered no opposition, but it was long ere the broken-hearted old Arab could consent to bestow the last of his race, the star of his brightest hopes, upon a stranger and a foreigner. Love is often no more than a selfish and deceitful dream; and Leila, when bidding her aged parent farewell, thought as little of his grief as he had considered hers, whilst striving to prevent her union with her Christian lover. At the court of Guy de Lusignan, my mother became the centre of attraction and admiration, the envy of the women, the adoration of the men. My father's vanity was gratified at the successes of his wife, and he lavished on her the utmost tenderness and devotion, and all the worship that the most chivalrous of knights ever offered at an idol's shrine. The world now opened before her in its most dazzling array, and the lessons and warnings of her father were forgotten. In the court, the camp, and the cloister, Leila was alike wondered at—alike welcomed; but this brilliant existence was not destined to be of long continuance—the mirage vanished, and the deserts of life spread around her in their natural hideousness and desolation. Sir John Bisset prepared to return to England, just as Leila was called to attend

her father's death-bed. From the day of his daughter's marriage he had drooped and pined away, and the prospect of their final separation was too much for his shattered frame. Leila, about to obey her father's summons, encountered unexpected opposition from her husband; he asserted, that an imperative necessity obliged him to sail with the fleet, and sternly refused his wife's request. Rendered desperate by this barbarity, after many fruitless endeavours to excite his compassion, she left him, secretly disobeying, for the only time during their union, his harsh commands. But she had delayed her departure too long; my grandfather expired ere she could arrive to close his eyes, calling piteously, in his last moments, on his absent child. Leila was now indeed alone in the world, for could she regard her husband in the light of a friend after the discovery of his heartlessness? The impetuosity and magnanimity of her nature made her despise as much as she had before idolized him; in the figurative language of her country, she compared him to the golden fruit of the desert, tempting in its exterior, dust and bitterness within. At Cyprus she rejoined her husband, who received and treated her with the severity due to a culprit, and she with a sorrowful heart accompanied him to England.

From henceforth, my mother's existence became a cheerless and oppressive burden; the roses of her destiny had fallen around her, prematurely blighted—the thorns alone remained. Shut up in the prison-like castles of this dreary island, how different from the bright and glorious home of her youth!

With none to understand her wonderful attainments, or appreciate her devoted love, she immersed herself in pursuits and studies that had lain buried for ages in the gloom of the cloister, or the cell of the mystic. These occupations, so unusual for her age and sex, soon drew the attention of my father, who, being unable to comprehend their tendency, accused her of unhallowed intercourse with beings of another world. Even my birth, which should have been a blessing, became to her but an additional source of woe: she always cherished a melancholy conviction that in me she should be punished for her abandonment of her father. And if, as I believe, the spirits of the departed watch over those they have left and loved below, alas! my mother, how truly, how sadly, hast thou seen thy forebodings verified! In renouncing the tenets of Mahometanism, Leila, although she nominally embraced Christianity, adopted in reality a mystical and symbolical religion, partly drawn from her own imaginings, partly from the philosophy of the Hindoos, which, though plausible enough in its theory, was ineffectual in practice. Hence I imbibed

from my instructress no settled rule of conduct. Like her, I became a visionary—a fatalist. Though competent to discourse with premature knowledge on mankind and their history, I had but little of that far deeper wisdom which would have enabled me to dive into the intricacies of my own heart, and subdue its irregular workings. Guilt has since torn for me the veil from this sanctuary, sorrow had lifted it for my mother. My parents both died within a short period of each other, and I, a wealthy heiress, was placed under the guardianship of the king—that is to say, I became an item in his property, a rich booty wherewith to bribe or reward some of his refractory barons. My proud spirit brooked not this state of subjection; and when commanded to receive Lord Wilton as my future husband, I refused in my sovereign's presence to obey his mandate. Three reasons actuated my refusal: Lord Wilton was not a master of my own choosing, and I scorned submission—I who had ruled my mother, and dared even my stern father; besides, the notorious licence of his manners disgusted me; but I had a far deeper, far weightier reason, unknown to all—I loved his younger brother.

"Start not at this avowal, there must now be some links of sympathy between you and me, for has not Reginald Grey been to both of us, the first, the last, the only object of affection? You already begin to discover the cause of that train of events whose effects have been so terrible to you. I ask not, if you hate me; methinks I hear your gentle voice reply, 'Our religion forbids us to hate;' but I implore your pity and forgiveness. I dreamed not that another could be preferred to me—such was my vanity; but from my earliest years, I had seen with exultation that my affections were an object of jealousy and contention between my parents—the one vainly striving to obtain what I had given undivided to the other; subsequently I became a prize eagerly contended for by many of the noblest of the land, whose advances I met with scorn, and repelled with haughtiness. For all this have I been punished, none but God can know how severely! As Lord Wilton, with the king's sanction, continued to urge his suit, I determined to confide to him my secret, for although my discernment prevented me from expecting aught of generosity or delicacy from one of his character, I knew him to be fond of his brother—that was the only amiable trait in his disposition. I trusted that when informed of my attachment to Reginald he would desist from his persecution of me. What then was my despair when he met my confidence with derision, and then summoning his brother to his presence, he congratulated him jocularly on his conquest, and then, for the first time,

informed me of your existence. I read contempt in the eye of one, and pity in that of the other. I saw myself scorned, despised, rejected, and words cannot describe, nor imagination conceive, the whirlpool of evil passions which agitated my heart. With me, action ever immediately followed determination; and now, maddened by wounded pride and jealousy, I imagined a plan of revenge, which, daring and diabolical as it was, I have lived to carry into execution. I had an admirable instrument to assist me in my project—a slave, the last of my mother's followers—who knew no law save his mistress's will, and accompanied by him, I that night fled from my home, carrying with me concealed about my person many valuable jewels, the sale of which would, I knew, supply me with all that I might require. The precautions I had taken, and the disguises I assumed, made the search after me ineffectual, and it was soon abandoned, for there were none to regret my loss or supposed death, and the king hastily possessed himself of the estates which I had resigned. I settled, as you know, in the Forest of Acornbury; and the mystery in which I shrouded my life, together with some cures I effected (for my mother, skilful in the healing art, had imparted her knowledge to me), soon procured for me the reputation I sought to obtain—that of being a sorceress. When unable to bend the fears of mankind to my purposes, I worked upon their avarice—these two instruments rarely failed me. I hurry over the confession of my atrocities—Lord Wilton died by poison; whilst working my deadly purpose, so inexplicably are good and evil mingled in our nature, I was careful that not a shadow of suspicion should rest upon his brother, upon him for whose death I was nevertheless eagerly thirsting. I obtained an accurate knowledge of the motions and situation of my victims. I was prepared for your visit to my hut. I haunted Richard de Saville's path, and instructed him as to his conduct. During all this time I never shrunk from my purpose, nor paused to consider its fiendish end. I sacrificed a living victim on the altar of revenge. It was not until the dawn of the morning following that fatal night that the feelings of humanity resumed their sway. I then remembered that I had no longer a purpose for which to live, that the aim of my existence was completed, that the only being whom I had loved, and who had scorned my love, died by my agency. In the torture of my thoughts I shrieked aloud. A flood of burning tears followed, the first that I had shed for years, and such as are wrung from man in the extremity of agony, but they brought no relief to my soul, which from that day knew not repose until now, when, subdued by their own violence, my

feelings have sunk into the lethargy of despair. Doubtless you have become aware that it was through my assistance your life was saved. I found you struggling on the brink of the river, and dragged you to a place of shelter; you have naught for which to thank me; to have suffered you to perish would have been more merciful. During the last year, I have meditated on the problem of existence, I have pondered over the tenets inculcated by my mother, which taught that the government of the universe was conducted by two independent opposite principles,—the one of good, the other of evil, but nowhere have I found a resting-place for my mind save in the book of your religion. I had perused it long ago, in tongues unknown to you, from motives of curiosity, but now recalling its doctrines to memory, in the solitude of forests, in the darkness of night, amid the convulsions of conscience, I have studied them untiringly, a proof of my dauntless temperament, since every word pierced me with a serpent's sting. I learnt from them that man has no enemy to dread but himself; that the most glorious end he can achieve is the victory over himself; and that thenceforth he becomes invincible. My conviction is complete, my repentance entire; but, alas! must it not be unavailing? can aught of penitence consume the hecatomb of my sins? Nevertheless, I do repent completely and sincerely; fear has had no part in extorting this confession from me; it is not in my nature to fear, but I would not pass to the grave without craving your compassion and forgiveness. All may learn the story of my career, none will ever know my madness, nor the power of that furnace in which my spirit was refined ere it could stoop to acknowledge error and sue for pardon. Farewell!"

F. A. H.

Miscellaneous.

SCENES IN A RUSSIAN CHURCH.

My good-natured friend, the prince, received me with cordiality; and on turning in for the night, I was not sorry to find myself in a comfortable bed. The day after my return was the *jour-de-fête* of the young Count W——, a relation of my host, and every one went up to the chapel at Masandra, to attend the service in honour of the day. I was glad to have an opportunity of witnessing the Greek ritual, and accompanied the prince. Four horses in a light phaeton soon brought us to the door, which, as well as the interior, was thronged with people of the lower orders, in their pink shirts and gay sashes. They looked careless and unconscious of their slavery; but it was there completely betrayed by the

way in which they saluted my companion as we passed; not only was the cap in hand, but the body was bent low, with a servility of manner truly distressing to witness. Though the church was so densely crowded, the talisman of rank and power soon made way for us up to the altar; it was brilliantly illuminated, for a great many of the congregation brought candles as an offering, and having lighted one, placed the remainder with it on a table near the altar for the papa, whether for his benefit or the young count's I did not make out.

The chant, though pleasing, was tedious, and monotonous in the literal sense of the word: the prince's steward, who stood near us, exerted himself most laudably in keeping up the quantity, if not the quality, of the tone. The heat, not pure caloric, soon made me anxious for the conclusion; but the censers, though they increased it, relieved the unpleasant effluvia. Towards the end of the ceremony, the doors in the gilt screen, which, like the veil in front of the Holy of holies, concealed the altar, were closed, the chanting ceased, the censers were withdrawn, and every one remained in mute attention. At length, the folding doors in the centre were re-opened and thrown back, and the priest, a gigantic fellow, with a large black beard, carrying on his head an enormous volume, which he steadied with both hands, came forward, and in one of the finest voices I ever heard commenced a long recitation.

Every one bent low, not in humble adoration, but in superstitious awe. I asked the prince, in a whisper, for an explanation of a scene which exhibited so much emotion, and found that they were praying for the emperor. The large volume contained the gospels. The sensation manifested on this occasion surprised me much; it was scarcely equalled by that usually seen in catholic churches at the elevation of the host. But the serfs of Russia look upon their tzar as equal, if not superior, to the Deity; and, consequently, the prayer for his imperial majesty is listened to with more attention, and responded to with greater fervour, than any other part of the service. Several women now entered with infants in their arms, as I imagined for a christening, but in reality to have the sacrament administered to them. Their mothers, kneeling before the altar, gave them in succession to the priest, who endeavoured to place a spoonful of the elements in the mouth of each. This, as may be supposed, was neither easily nor silently accomplished, and a chant arose of a character quite different from that in which the steward had taken such a prominent part. The scene that ensued defies all attempts at description. The children kicked, and squalled, and all resisted to their "little utmost" this food, so unnatural to

them; while their mothers, evidently impressed with a belief in the benefit they were to derive from it, anxiously endeavoured to induce them to swallow at least a portion, and in some cases forced it down their throats. The whole finished with a sermon, which the little communicants, not half pacified, interrupted by their cries; but the papa, determined that his eloquence should not be displayed in vain, ordered the young choristers out of the church.—*Capt. Jesse.*

STRASBURG SPIRE.

BETWEEN Friburg and Kehl the whole country is a boundless flat, level as the fens of Lincolnshire; it resembles them too in their fairest characteristic, the multiplicity of picturesque towns and village churches with which it is besprinkled. But, magnificently as the Münster steeple of Strasburg presides from afar over these luxuriant flats, it must yield the palm to the triple towers, the majestic bulk, and stately throne of Lincoln Cathedral, commanding its own savannahs on the one side, and looking down in dusky grandeur upon the beautiful vale of Belvoir on the other. In one respect, however, the Plain of the Rhine has the pre-eminence—namely, in that avenue of great fruit trees, which extends almost without interval from one town to another, and among which that tree royal, the overshadowing walnut, predominates in such multitudes, as with any other tree would be monotony, but in him it is only a series of hospitable munificence, as welcome to the eye as the finest repetitions of the old masters of painting in Italy or Spain.

All that fine wainscoting and stallwork of intaglios which I loved to see in the Convent Chambers of Italy, are carved of this wood; and I used to wonder where it all came from, but now I wonder no more.

Between Kehl and Strasburg, the communication is by two bridges of boats; and a noble grove of sycamore and acacia conducts you, through a strong fortress, into the frontier city of the French dominions and the ancient capital of Alsace.

Of course the Münster was my principal attraction. Its famous tower, as a piece of architecture, is certainly the most stately, graceful, and airy structure in the world. But I think it is a question, whether that extreme lightness and elegance which forms the distinguishing characteristic of the Strasburg Spire, is altogether suitable to the massive and solid majesty which in England at least we are accustomed to recognise as the peculiar attribute of a Gothic Münster. At Strasburg, this incongruity is rendered more apparent by the singular plainness of the body of the church, where a demon of almost awkward heaviness seems to reign,

and by which the tall and airy spire suggests the unpleasant idea of a gaunt skeleton linked to a carcase.

From certain points of view, however, you lose this lean-ribbed appearance, and then the glory of this proud pile stands confessed. I cannot conceive anything finer than the view of the broad towers and slender spire of the Minster above the green acacias and steep mansions of the Fruit-market, all bathed as I saw it in evening sunlight.

The West Front is distinguished principally by its three magnificent porches, which Rickman would range under the Transition style, as they have the broad deep point of their arch united with those most exquisite *alti relievi* of figures which we uniformly attribute to the Saxon or Norman Gothic. The three sovereigns who built the Münster, and Louis XIV., whose conquest of Alsace annexed that fertile province to France, are very conspicuous; after these, the detail of ornament chiefly consists in that elaborate lightness of shaft, and column, and general tracery, which mainly constitutes the excellence of this building. There are two towers of equal beauty, but the circumstance of one being on a level with the front, not only obscures its claims to our admiration, but, in contrast with its more fortunate brother, gives to this otherwise imposing façade that unfinished look which one has so frequently to deplore in continental cathedrals. They seem to have built the tower without the scriptural precaution of counting the cost thereof.

The interior has all that one could wish of dignified simplicity, although here and there an exuberance of ornament peeps out, which appears perfectly alien to the general plan of the building. Witness that superb pulpit of stone, whose miniature *alti relievi* of exquisite sculpture are most unnecessarily, I had almost said absurdly, overlaid with gold; but perhaps this is something more than

"To gild refined gold, to paint the lily,
To add a perfume to the violet;"

for it certainly enhances the pure cold carving of these apostolic and saintly figures, that pale splendour, which inlays the tracery of their moulded niches; altogether I never saw so accomplished a production of old monastic art. There is also an example of elaborate luxuriance in a column near the south transept, whose architect is quaintly enough represented in effigy, leaning from an adjacent balcony of stone tracery, gazing with intense affection upon his own handiwork; this figure is so naturally executed, that, at a certain distance, the illusion is complete. The choir of this most stately cathedral absolutely mutilates its general grandeur; it is a glaring tawdry

business, which I should attribute to the times and taste of the Grande Monarque, who has shewn himself a genuine churchwarden in his qualifications for *beautifying*, as well as a genuine Gaul in his talent for destroying.

I cannot, however, part from this sacred edifice, without reiterating my admiration of the Spire, and, perhaps, acknowledging that my objection to its excessive lightness is founded more on preconceived opinions and a taste habitually acquired, than in sound judgment. Its lordly look for miles over these flats is irresistible.—*Fragments of Italy and the Rhineland, by T. H. White.*

The Gatherer.

Sound and Light.—Sir John Herschel says that thunder can scarcely be heard more than twenty or thirty miles from the flash, but that lightning may be seen at a distance of 200 miles.

To take Grease out of Silk.—If a little powdered magnesia be applied on the wrong side of the silk, as soon as the spot is discovered, it is a never-failing remedy, the dark spot disappearing as if by magic.

Strasburg is a noble specimen of the towns of the Fatherland: its streets are wide, its squares picturesque, its houses lofty, large, and clean-looking, and for my part, I delight in those mansions with their steep tiling, a sort of human dove-cote full of windows, where half the population live like pigeons in the roof.—*T. H. White.*

One of the prevailing signs of the place, at least in St. John's, is a mighty fondness for flags; and instead of "when holy bells should knoll to church," the periods of the services are usually designated by the warlike accompaniment of a standard raised on a staff in the yard, on which is emblazoned the mitre or the cross. The very school-hours are pointed out by flags at the school-house door.—*Bonnycastle's Newfoundland in 1842.*

TO CORRESPONDENTS.

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We decline "W. N. M.'s" offer, with thanks.

LONDON: Published by HUGH CUNNINGHAM, 1, St. Martin's Place, Trafalgar Square; and sold by all Booksellers and Newsmen.

T. C. Savill, Printer, 107, St. Martin's Lane.